

A
S E R M O N

Occasioned by the

Late Earthquake

Which happen'd in

L O N D O N,

And other Places

On the Eighth of *September*, 1692.

Preached to a CONGREGATION in

R E A D I N G.

By SAMUEL DOOLITTLE.

ISAIAH ii. 19.

And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

L O N D O N,

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To the Reverend, and his Honoured Father,

Mr. THOMAS DOOLITTLE.

Honoured Sir,

A Late Providence equally surprizing and sad; a Providence, which they must be great Strangers in this our Jerusalem, who have not heard of it; gave birth to this following Discourse. To perpetuate the Memory, and assist my Neighbours in making an improvement of it, was the design of its being first preacht, and now publisht. I know that a Critical Eye may observe some blemishes; and I persuade my self an envious one will find more: But I am the less solicitous, because I hope, I rather designed to do good to others, than gain applause to my self. I would rather that Men would praise God, (whose I am, and whom I desire Rom. 1. 9. to serve with my Spirit, in the Gospel of his Son) than blow the Trumpet at my door.

Though this Discourse hath the ill fate, to come forth in an Age when the Love of many is waxed cold: Yet I hope some will have that charity for it and the Author too, which hideth a multitude of faults. If some shall find fault with the stile as not being accurate, and polish't; let them know, it was preacht to a Congregation in the Countrey, who mind more that the form of Words delivered to them be wholesom and sound; than gay and eloquent: And that so sad and awful a Providence called for something more, than flourish of wit. Perhaps some that are got into the chair of the scornful, will deride it; but I hope that they, who have their senses exercised, to discern both good and evil; will find I have prepared savoury meat for them, and that God brought it to me. To justify the making so plain a discourse, thus publick;

Heb 5.14

Gen. 27.4

ver. 20.

The Epistle Dedicatory.

I neither can, nor care, to use that Stale Complement; of its being extorted from me, by the irresistible importunity of them that heard it: Neither will I stuff this Epistle with those trifling Apologies, which are as easily answered as they
Matth. 25
5. *are commonly used. It is a time, when not only the foolish Virgins; but the wise too slumber and sleep. Oh what a Spirit of slumber is faln upon most of the Protestant Churches, at this day! And must none of the Watchmen of Israel sound the Trumpet, and give them an Alarum!*

If the abounding of Iniquity, and the frequent repetition of the same sins; and those too, that are of a crimson colour, and scarlet dye: If the general declension of Faith, Love, Zeal, and other Christian Graces, which is too notoriously visible among all Parties; that profess the Protestant Religion; or which is all
Jude. 24.
3. *one, the faith which was once delivered to the Saints: If the ill symptoms which are upon us at home; and our Brethren abroad: If former, and later warnings of Providence, be not sufficient to excuse, nay, to justify my calling men to repentance and reformation; I must, ay, and I am willing for once, to bear the blame, of having done an unnecessary work.*

These my first fruits, Sir, I offer to you; to whom I owe all I can do of this kind. If they are not so fully ripe; yet because they bear that Character let them find acceptance with you. I hope the discourse, together with the occasion of it, may do good: And if it may contribute to the repentance and reformation of the nation; or any particular Number of Sinners in it, my great end is attained: That it may be accompany'd with that divine, with that all-mighty power, which can shake, and open the heart of the most obdurate sinner; as well as that of the earth, let your prayers meet mine at the throne of grace.

I am,
Honoured Sir,
Your most dutiful, and most
obedient Son,

SAMUEL DOOLITTLE.

Reading
Sept. 29. 92;

A
S E R M O N

Preached upon the

Late Earthquake,

Which happen'd in

L O N D O N,

And other PLACES

On the Eighth of *September*, 1692.

ISAIAH xxix. 6.

*Thou shalt be visited of the Lord of hosts with Thunder,
and with Earthquake,——*

THough almighty God hath been shooting one flaming arrow after another, against a sinful and provoking People; his quiver is still full. Though desolating judgments (the messengers of divine anger) have been like the waves of the Sea; which come rolling and tumbling one upon the neck of another: The treasures of Gods wrath are not yet emptied. When one fire is out, how easily and suddenly may another be kindled? Every
Creature,

Creature, from the highest Angel to the lowest worm, stands ready armed with a sting to avenge its makers quarrel. Not only Angels those Courtiers of Heaven, but all Creatures in this lower World are ready to do the Pleasure, and execute the Will of their great and common Lord, They need not to be *prest*, for they are *Volunteers* in this Service. In every part of the Elemental World, an angry God can find instruments of his vengeance; the winds and waves, which *no man hitherto could tame*; readily obey him. There is no Creature, though at first made for the use and service of innocent *Adam*, but may be a rod and a sword in the hand of an offended God to lash, wound, and kill his guilty children. If God have a mind to drown the Old World: He can gather the Waters together; and the continually weeping clouds; shall turn the *dry land into a sea*. If God have a mind to burn *Sodom* and *Gomorrâh*, he can on a sudden rain showers of fire and brimstone from Heaven: Turn those Cities into ashes and rubbish; and they shall experience a *temporal*, before they drop into an *eternal* Hell. If God will fight against, the enemies of his Church: He hath the whole Militia, and all the Artillery of Heaven at his command; on a sudden, in a moment unthought of, he can discharge the Cannon of Heaven, scare them with his Thunder, and scatter them with his Lightning. If God will take a speedy vengeance, on *Corah* and his wicked accomplices; or on any other company of rebel creatures; at his command the closely compacted earth, shall open her mouth, swallow up, and bury them alive; become their coffin, and grave too. What God of this kind can do, we may learn, from the mouth of two witnesses, *viz.* a late Providence, and the Text I have now read. *Thou shalt be visited by the Lord of hosts with thunder and earthquake*: In which words, we have these three things.

1. The

1. The Visitant, *the Lord of hosts*, the Lord, that is great in strength and mighty in power. *Jehovah*, to whom nothing is impossible or hard : The Lord of hosts, who is general of all the forces, in Heaven, Air, and Earth, Lo ! This is he who shall visit. Sometimes, we read of man's visiting God : Sometimes of one man's visiting another : hers, of God's visiting man.

2. The visited, *Thou*. To whom is it, the Lord of hosts makes this visit ? To *Jerusalem*, v. 1. called *Ariel*, the city where *David* dwelt : *Jerusalem* though the place, where the Temple stood, and the Worship of God was performed : *Jerusalem*, the Metropolis, the head City of the *Jews* must be visited. Thou, even thou, O *Jerusalem*, the City of *David*, and the City of God too, shalt be visited.

3. The visitation it self ; *with thunder and earthquake* : Sometimes, God visits man in a way of Grace and Mercy ; when he comes to make a visit, he bringeth many presents and love-tokens along with him : And oh ! Blessed are they, upon whom, the great God bestoweth such visits as these. Of such visits you read 1 *Sam.* 2. 21. *Psalms* 65. 9. and the greatest Mercy, God ever vouchsafed to this wicked, and apostate World of ours is called by this name, *Luke* 1. 68. *Blessed be the Lord God of Israel, for he hath visited, and redeemed his people*. Sometimes the Scene is changed ; and God visits in a way of Judgment : Not in Love, but in Wrath ; not as a Friend, but as an Enemy, not as an Indulgent Father, but as a Revenging Judge. In these visits, not Mercy, but Justice is his attendant, *Psal.* 89. 32. *Then will I visit their transgression with the rod, and their iniquity with stripes.* *Jer.* 5. 9. *Shall I not visit for these things ? saith the Lord, and shall not my soul be avenged on such a nation as this ?* *Hos.* 9. 7. *The days of visitation are come, the days of recompence are come, and Israel shall know it.*

it. And in this manner must *Jerusalem* the holy, and once beloved City, be visited by the Lord of hosts. God threatens them more generally, *v. 1, 2. Wo to Ariel, to Ariel, the city where David dwelt: Add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow, and it shall be to me as Ariel. q. d.* Notwithstanding your formal, customary worship (in which you confide so much) both City and Temple shall be brought into great straits: Both City and Temple shall be like the Altar, filled with the Bodies of dead men (instead of slain beasts) sacrificed to my Justice, and the threatned evil is more particularly exprest in the Text; *thunder and earthquake.* From the words, these three Doctrines may be raised.

Doct. 1. *Gods executing of Judgments on a sinful people, is his visiting of them.* A day of calamity is a day of visitation. Great Persons have their set times for visiting: And so hath the great God. Men have their time of sinning; and the Lord of hosts will have his time of visiting, *Amos 3. 13, 14. Hear ye, and testifie in the house of Jacob; saith the Lord God, the God of hosts, that in the day that I shall visit the transgression of Israel upon him, I will also visit the altars of Beth-el; the time of punishing Moab, is called the year of visitation.* Men sin boldly, and impudently affront the Majesty of Heaven and Earth: They provoke him day, after day, year, after year, and God seems to take no notice: Nay, notwithstanding the frequent repetition of their crimes; he gives them many blessings, but a visiting time will come. *Therefore now go lead the people, unto the place of which I have spoken unto thee. Behold mine angel, shall go before thee. Nevertheless in the day when I visit, I will visit their sin upon them.* Poor Sinner, thou goest on in thy Rebellions, addest new sins to thy old ones, and

Jer. 48.

44.

Psal. 50.

21.

Exod. 32.

34.

and God defers his anger : But I may say, *the day of thy visitation cometh* ; and when it cometh, God will make thee such a visit, as shall cause thy countenance to change, thy spirit to sink, thy courage to fail, and thine heart to tremble. It will be a troublesome and unwelcome visit indeed. Let me ask thee the same question holy *Job* askt himself ; *when he visiteth, what shall I answer him ?* What wilt thou answer ? When God shall visit thee for all thy oaths, and curses ; for all thine intemperance and excess ; thine extravagant mirth, and drunken-bouts, for all thine omission of duties, for all thy formality, and hypocrisie in them, for all thine injustice, and oppression ; for all thy contempt of his goodness, and abuse of his patience ; for all thy slights of his Grace, and trampling on the Blood and Bowels of his dear Son ; for all thy resisting, grieving, quenching, and vexing of his Holy Spirit ; when God shall visit for these things, What wilt, What canst thou answer him ? Answer him ! Alas ! Like the man that came to the marriage feast without a wedding-garment, thou wilt be *speechless*. Gods angry visits bring guilty Creatures, to a defenceless silence. O Sinner, when the living, dreadful, and eternal God shall dispute the matter with thee ; with frowns in his brow, and a drawn Sword in his hand, thou wilt be forced, to *lay thine hand upon thy mouth* ; and thy mouth in the dust ; for thou wilt neither be able to resist nor answer him. Mic. 7. 4.
Job 31.
14.
March. 22.
12.
Job 40.
4.

Doct. II. *Even those places, where the worship of God is fixt ; even those people, who enjoy the greatest Church-Privileges, and abound in the external performance of holy duties ; may be visited of the Lord of hosts, in a very dreadful and terrible manner.* Was *Sodom* and *Gomorrab* visited of God ? Ay, so was *Jerusalem* too. Church-Priviledges, though of the highest kind ; a multitude of formal, and liveless

Am. 3. 2.

Prayers, a thousand Sacrifices laid on the Altar ; if our lusts be not sacrificed too ; won't keep off the day of visitation. Thou, even thou, O *Jerusalem*, shalt be visited. *You only have I known of all the families of the earth ; therefore will I punish you for all your iniquities.* *London* in respect of others, may be called the Holy City, the Religious City, in it God hath *much people* ; in it there are many that fear and worship God ; in that City there is frequent praying, and much hearing ; for Spiritual Priviledges and the Worship of God it is another *Jerusalem* : And yet *London*, (oh how impartial is the Judge of the whole Earth !) hath had its years of visitation ; in the year 1665, God visited *London* with a devouring Plague, insomuch that that year was called the Visitation, and a dreadful year it was, for God, and Death visited both at once : The next year 66 God visited *London* again, and when God made this visit, a fire went before him, and a mighty flame followed after ; he went through the City in clouds of smoak. A little more than a Week ago, in the same Moneth of *September*, God visited *London* a third time, he walkt through the Streets of *London*, and the earth shook, and trembled under him : And if two such Cities, as *Jerusalem* and *London* have been thus visited by the Lord of hosts ; what number of Sinners can hope to escape ? In the Name of God, Sirs break off your Sins by Repentance ; or you shall be visited too. If God doth not visit the whole Land, he may visit a particular Town ; if not a whole Town, a particular Family ; if not a whole Family, a particular Person ; God may visit thee with languishing Sicknes, torturing Pains, with an hasty Death, however sooner, or later in this World, or in the next ; if thou remain impenitent, (as the Lord lives) thou shalt be visited. If God do not visit thee on Earth, he will in Hell, and oh what a long, as well as troublesome visit will that be !

Doct.

Doct. III. *As the Lord of hosts visits a sinful people with other calamities ; so sometimes with the particular one of an Earthquake.*

In speaking to this Doctrine, I shall observe this Method.

I. I shall lay down some propositions concerning an Earthquake, wherewith God sometimes visits the Children of Men.

II. Enquire what are the properties of this visit.

III. Make the application, assisting you in making an improvement of the Text, and the late startling Providence.

I. I shall lay down some propositions concerning an Earthquake wherewith God doth sometimes visit the Children of Men ; and they shall be these three.

Prop. 1. *An Earthquake is taken either in a metaphorical, and borrowed, or else in a literal, and proper sense ; as taken in a metaphorical sense, it denotes those hurries and confusions, those turnings and overturnings that are in the World : Those Commotions and Concussions that happen at any time in Church or State. Rev. 8. 5. And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth : and there were voices and thundrings, and lightnings, and an earthquake, Rev. 6. 12. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, i. e. a great change in the State of Affairs, the Publick Religion of the Empire being changed, from Paganism to Christianity by Constantine. The Kingdom of God is from Everlasting to Everlasting, fixt and stable ; but the Kingdoms of this World are mutable, like the Moon subject to many changes ; they not only shake and totter, but tumble too. The Body Politick, as well as the Body Natural, may be afflicted with an Ague, and dye*

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with

with Convulsions. All things are turned upside down as they are in an Earthquake ; and in this sense there have been many and great Earthquakes in the World ; the four Famous and Renowned Monarchies have felt them. But an Earthquake is taken in the *literal and proper sense*, when the Earth shakes and trembles under us, when the foundations quake, and the Pillars of it totter , *1 Kings 19. 11. And after the wind an earthquake.* When the Earth it self, that is the Basis of this lower World, and at other times firm and settled, moves, trembles, and shakes, like a Man in an Ague ; or reels to and fro like a drunkard.

Prop. II. *The sending of an earthquake is Gods act, he is the author and efficient cause of it.* This is plainly asserted in the Text. All Penal Evils and Afflictive Calamities come from God. *Am. 3. 6. Shall there be evil in a city, and the Lord hath not done it ?* If a Famine starve us, It is God that stops the Bottles of Heaven, and locks up the Womb of the Earth : If a Pestilence kill at Noon-day, it is God that shoots those poysoned and flaming Arrows. If a fire burn and turn our houses into ashes, it is the breath of an angry God that kindles, and blows up the flame, if the Earth have its Convulsions, move, and shake, quake, and tremble under us, it is because God touches it. That mighty God, that hangs this Earth of ours upon nothing ; with a touch of his Finger, hurles it hither and thither ; he *Psalm 104. 22. Nah. 1. 5. Job 9. 5. 6. looketh on the earth, and it trembleth ; he toucheth the hills, and they smoke. The mountains quake at him, and the hills melt. He removeth the mountains, he overturneth them in his anger ; he shaketh the earth out of her place, and the pillars thereof tremble.* I don't deny, but God may make use of the Ministry of Angels, good, and bad, I don't deny, (what Natural Philosophers tell

us

us) that Air, Vapours, and Exhalations, shut up in the Bowels of the Earth, forcing their way out, may contribute to its Shaking : Yet the Scripture affirms it is a work of God, and though we may own and acknowledge second Causes; there is no reason we should exclude the first : It is my Meat that preserves my Health ; my Physick that recovers me, when sick ; but yet Religion and reason too bid me own it is God that nourishes me by the one, and restores me to health by the other. To do these things, God claims as his Prerogative, *I form the light,* Ec. 45. 7. *and create darkness : I make peace, and create evil : I the Lord do all these things.* If concerning the late Calamity, it be askt, who hath done this ? God will answer, I shook the Earth ; I the Lord do all these things.

Prop. III. *An earthquake is usually sent by God in judgment, and inflicted as a penal evil.* If sometimes, it be an Act of God, only as the God of Nature, concurring with second Causes : Yet many times it is an Act of God, as Judge, punishing those that rebel against him ; it is not only the effect of his power, as a God ; but the fruit of his anger, as an offended Judge. *The earth shook and trembled, the foundations also of the hills moved, and were shaken, because he was wroth.* Psal. 18. 7. It is spoken of as a judgment, inflicted for Sin. Am. 4. 1. Though Thunder, Lightning, and Earthquake may sometimes come in the course of Nature, in the way of a common and general Providence : Yet sometimes we may, and must look upon them as Messengers of Divine anger, as notices of Gods displeasure, against us for our Sins. Men are wilfully blind, and won't see that God is displeased ; and the trembling and shaking Earth, with open mouth, tells them he is so. Though Men who are leaven'd with the Principles of Atheism, and whose Consciences are stupified, to a wonder, with that benumbing opium ;

opium, look upon such things only as fortuitous events that happen in this mutable State, as the product of a blind, and fatal necessity : Yet *Men that have their eyes open'd* will acknowledge they come from God as the efficient, from Sin as the impulsive and deserving cause, and that the Errand they come upon is to correct and reform Sinners. And I think it is too evident, it is a Judgment, when the Sins of a people have been many, and great, numerous, and hainous, and when there are more than usual remarks of Terror set on the Calamity : If a short fit of trembling, if one Minute or two's shivering, if the shaking of the Earth in one particular place only, be not an Argument of Gods Anger ; yet when the Earth shall open her Mouth, and become the Grave of living Men ; when the Earth shall shake for many Miles together, nay in Countreys at a very great distance ; when (as our Saviour saith) there are Earthquakes *in divers places*, I know no reason why we should not conclude it hath something of the Nature of a Judgment in it.

Mat. 24. 7.
x³ 70705.

II. The Second thing propos'd, is to shew the properties of this visit. To enquire what kind of visit it is God makes, when he visiteth with an Earthquake. This enquiry shall be dispatcht in these six following particulars.

1. When God visiteth with an Earthquake, *it is a sudden and surprizing visit*. Sometimes God is a long time in preparing his Arrows, and bending his Bow ; there is some considerable space of time, between the Sentence and the Execution : But this Judgment of an Earthquake comes suddenly, and in a moment. In many other judgments God sends his Heralds to proclaim his coming ; in this he cometh upon a poor People, like a Thief in the Night ; suddenly and unexpectedly : Alas ! They have no warning

warning till they find themselves past help. An Earthquake is like an Arrow secretly shot ; like an Arrow flying in darkness, that wounds and kills before it is espyed. God visits before they have any notice he is so near at hand : He enters into the City without so much as knocking at the Gates. Oh ! how sudden and surprizing was the late Earthquake ! On Thursday Morning the Citizens of London little thought of such a visit in the Afternoon : Even when some were trading in their Shops, others walking in the Streets, some trafficking at the Exchange, others sitting at their Tables, *even while the meat was in their mouths* ; They were visited by the Lord of host with an Earthquake : In the midst of their worldly business, and secular Affairs, the great God makes a visit to them. In a moment (oh what a surprizing visit was this !) their Houses tottered, their Walls of Brick and Stone trembled, and the foundations of their City were shaken. p. 78. 30.

2. When God visits with an Earthquake, *it is a dreadful and terrible visit.* In this, as well as in other Calamities the suddenness adds a sting to, and augments the horror of it ; The more surprizing any evil is, the more afflictive and frightful to Nature it is. When an Evil cometh slowly, step by step, we have some time to fortifie our selves against, and prepare our selves to encounter it : But when it comes unlookt for, it finds us unarmed and naked, and therefore strikes with the greater dread and terror. Is not this a terrible visit ? When the surface of the Earth is rent and torne ; and breaches made in the strongest Walls : Is it not terrible, when Houses tremble like the leaves of a Tree, shaken with a mighty Wind ; and whole Towns, Villages and Cities are swallowed up at once ? Is it not a terrible visit when frightened Creatures can run no where for shelter, when they can take Sanctu-
ary

ry, neither in their highest Turrets, nor in their lowest Cellars; when they can go no whither but they run to meet Destruction and Death? Is it not a terrible visit, when Men, Women, and Children are buried in the belly of the Earth, as *Jonah* was in the *Whales*, before they have a time to dye? It is sad, (and we can hardly behold it without a flood of Tears, and volleys of Groans) to see the Earth open her bosome, to receive the Bodies of our Deceased Relatives: But oh! How much more dreadful is it to see the Earth open her Mouth wide, and swallow up Thousands, not of *Dead*, but *Living* Men and Women? Oh! How terrible a visit is this! When the Earth openeth her Mouth, and now sends forth a flood of Waters to drown, and anon vomiteth up flames of Fire to burn; when the Loving Husband cannot help his distressed and affrighted Wife, when neither Father nor Mother can help their poor, scared, and crying Children, though willing to redeem the Lives of their dear Children, with the loss of their own; When all that the dearest Friends can do one for another, is to go down to the Pit together, and accompany one another into Eternity. Good God! What a terrible visit is this! When here one may see a Leg, and there an Arm, here a Head, and there a Trunk, here some vomiting Blood, and yonder multitudes, with their brains dashed out. Here some dead, and yonder some groaning forth this melancholly wish, Would God I were dead; my Pains and Tortures are worse and more intolerable than the pangs of Death; would to God I were dead: Here some poor Babes hanging on the breasts of their *dead* Mothers, and yonder many Infants fetching their last Breath, and giving up the Ghost in the Arms of their *weeping* Mothers; who with yearning Bowels cry out; alas! For thee my poor Babe, alas! For thee my dear Child! These are sad sights, dismal spectacles; when God

visits

visits with an Earthquake, he maketh a terrible visit indeed. This is a terrible visit, witness, what I have now said, and what your Ears have heard concerning the Earthquake that happen'd in *Jamaica*: And though God was more favourable when he thus visited *London*, yet they found it frightful and terrible enough; their running out of their Houses, their shutting up their Shops, their tremblings, and fears, spoke how much dread and terroure there is in such a visit.

3. *It is*, (especially as to us in these parts of the World) *a rare and unusual visit*. Other Judgments are more common, this more rare. *Judgment is said to be Gods strange work*: And this whereof I am now speaking, evidently beareth that Character. In other Countreys Earthquakes are more frequent; in ours more seldom: God hath not visited us in *England*, in this manner, so oft as he hath others, and if there be not the same reason in Nature for it here, as in other places; we should take more notice of it, acknowledge the finger of God in it, and think of it with an awful trembling: Our Sins have been many and great, our provocations high and daring, and the Lord of hosts might have visited us year after year with an Earthquake: Though we are more securely situated than the rest of our Neighbours; yet that God, who is God of the Hills, as well as of the Valleys, of the Plains as well as of the Mountains, could have visited us with Earthquakes, as often as he hath visited others. It hath not been an every days, an every weeks, no, nor an every years visit. God hath visited *England* with Mercy year after year, but it hath been but now and then, he hath visited this Land of ours with an *Earthquake*. Our Mountain hath stood strong, while God hath touched others, and made them shake and tremble: The Earth in other places

ces hath again and again opened her Mouth, and swallow-
ed up her Inhabitants: But God hath been sparing of
making such visits to us. In History you may read of
some Earthquakes that have been in *England*; but the
Earth, for a long time, hath had rest from these inward
Convulsions and tremblings.

4. When God visiteth with an Earthquake, *his visit is
sometime short; and sometimes of a longer continuance.* These
visits are not alwaies of a length; as they differ in the
dread and terrour. So they do in the duration, and con-
tinuance of them. Some of them may be but for a Mi-
nute, or two, others may last longer; sometimes the
Earth doth but shake and shiver, and at another time, it
is tossed, like a Ball to and fro; and these inward Con-
vulsions in the Bowels of the Earth hold a long time. In
this respect it differs from many other Calamities. When
God visits with a Famine, a Plague, or with a Sword,
there are none, no, none of our Prophets know how long:
It may be a great while before the Earth yield her increase
again, and bring forth Herb, to be Meat for Man and
Beast; it may be many Moneths before a Plague be stopt,
the infected Air be purged, and Death give over follow-
ing its prey; it may be many years before the slaughte-
ring Sword be sheath'd, and Peace established: It is with
People in these judgments, as with Persons in Chronical
Distempers; it is a long time before they are recovered:
But this Judgment of an Earthquake is as sharp, so usually
but short; like an acute Disease, from which the Patient
is soon recovered; or of which he quickly dies. The sha-
king of the Earth, like the changing of those who shall
be found alive at the last day, is done in a moment, in the
twinkling of an eye. These tremblings of the Earth are like
the fits of an Ague, quickly over, though some hold lon-

ger than others. In this case God hath done his visit in a short time.

5. *This visit is sometimes particular, sometimes more general.* Sometimes God makes this visit in one particular Countrey, and in one part and corner of it only; he visits one County and not another; one City, and not another; This Town, or that, and not the next: But sometimes God in making this visit takes a larger compass, *his circuit* like that of the Suns is from one end of the Earth to the other: He visits many People, and many Countreys, and those that are at a great distance at once. The Earthquake that happen'd when *Paul* and *Silas* were in Prison, was a particular one, reacht no farther than the Confines of the Prison. But the Earthquake that was among the solemnities that attended the *Crucifixion*, and *Death* of our Blessed Lord, was more general; some think the whole Earth was then shaken, however it is agreed, it reacht a long way. The Earth for a great way (as if it were more sensible than those Men that acted their part in that bloody and unparallel'd Tragedy) trembled and shook, the Sun blusht and would not behold: The Earth was filled with horreur at the vile indignities that were done to the Son of God, and Saviour of the World. And in this that lately happen'd, God visited not only the City, but the Suburbs, not only *London*, but the Countrey, not only one or two, but many did the Lord of hosts visit with an Earthquake; not only *England*, but other parts beyond the Seas: In this visit God marcht from City to Country, from Town to Town, nay, though the Sea was in his way, he pass'd the mighty Ocean, and visited them, that dwell on the other side of it too. This Earthquake seemed to have the same Command, *Abraham* once had, *to walk through the land in the length thereof, and in the breadth thereof.* Though it was not in all, yet it

Ps. 136.

Acts 16.

Math. 27.

Gen 13.

was in many places, and those very remote and distant too. God held his visitation in Countreys very distant, and in many Countries at one and the same instant of time. Oh how far can God go, when he hath a mind to visit!

Luke 21.
9, 11.

6. *This is a warning, and a presaging visit*: And it ought to be a startling, and an alarming one. This visiting with an Earthquake is very often, (God help the drowsie Inhabitants of *England* to consider and lay it to heart) the fore-runner of some dreadful calamity that is near at hand. It hath been like a flaming Beacon set on Fire, to give notice an Enemy is approaching. Thus according to our Saviours prediction, Earthquakes were among the fore-runners of *Jerusalems* destruction; an Earthquake to them was like the shooting off of a warning, before the murdering Peece is discharged. Some think it is among those things, that presage the dissolution of the World; and shall usher in the day of the great and final Judgment.

Mat. 24.
2, 7, 8.

2 Pet. 3
16.
Do not erre.

Though the Book of Providence be very mysterious, and dark, and cannot be unriddled, till time be the interpreter; events are the best Comments on *Providences*, as well as *Prophecies*: Though in these volumes of Providence, as well as in *St. Pauls* Epistles, *There are some things hard to be understood*; yet a modest and humble conjecture is not unlawful. If God gives us Signs in the Heavens, and Signs in the Earth too, if God put Nature into a fright, we ought, it is our Duty and Wisdom to take the warning these things suggest. Perhaps the Earthquake being over, Men are apt to say with *Agag*, *surely the bitterness of death is past*, when these tremblings and shakings of the Earth may be but the melancholy Presages of what is yet behind. When I consider what Sins and Impieties this Nation of ours hath been guilty of, how we are rendred worse rather than better by those

1 Sam 15
32.

late

late signal Deliverances, which evidently carry the superscription of God upon them ; I think it is not rashness to say, I am afraid God hath not yet done visiting of *England*. Earthquakes have been the fore-runners of heavy Judgments, and extraordinary Calamities, and instead of prophesying, I pray God this that hath lately happened, do not bode some ill to us, and the Neighbour Nations. Lord ! grant it may not. *Amen.*

III. The third and last thing I undertook, is to make some practical Improvement both of the Text and Providence ; and that shall be done in speaking to some Inferences, very easily deducible from both.

Inference 1. Doth the Lord of Hosts sometimes visit with an Earthquake, and hath he of late done so ? *Then with what awful attention and heed should we take Notice of such a visit as this !* All Gods visits are worthy of our Notice, and deserve a particular remark : Divine Providences (especially those that have more than ordinary Signatures and Characters imprinted on them) should be attended to, and seriously considered by us. If God visit us in Mercy, we should take notice of the Time, Manner, Frequency, Seasonableness, and other Circumstances. If God visit in Anger, as he hath lately done, with an *Earthquake*, we should regard and consider it ; with *Mary* the Mother of Luke 2. our Lord we should *keep all these things and ponder them in* 19. *our hearts.* An *heavy wo* is denounc'd against those that Ec. 5. 11, follow their Cups and carnal Mirth, *but regard not the* 12. *works of the Lord, neither consider the operation of his hands.* God a-while ago visited *Jamaica*, with an Earthquake, and a Terrible one too ; we heard of it, we made it our *Coffec-House Talk*, we entertained our selves with it as we do with a peice of Common News ; but we did not, (ah stupid sinners that we are !) we did not take that awful notice of it, as we ought to have done. We heard of
the

the Earth's opening her mouth, and swallowing up those poor sinful wretches in great Numbers; but we did not consider it as the nature of the Calamity did require; and when God had done visiting of them, he came over, and visited us too; and what is the Language of such a Providence but this? "*Drowfic England, sleepy England,*" takes no notice of what I have done, thus have I overturn'd, overturn'd this place, and *London* doth not regard; and though they think their Mountain stands strong, and are ready to say it shall not be moved, I will go over and shake *England*, I will visit with an Earthquake their Metropolis, their chief City, and perhaps then they will consider and take notice. There are three things we should take notice of and remember, and yet (the Lord pity us) we are apt to forget them all. The first is our Sins, to keep us Humble: The second, Gods Mercies, to make us Thankful: The third is Gods Judgments, or angry Visits, that we may be in the fear of the Lord, not only *all the day*, but *all our life long*.

Prov. 23.

17.

This, oh! this is a Visit the Citizens of *London*, the Inhabitants of *England*, should not slightly pass over, should not forget. The Eighth of September 1692. the day of Gods Visiting with an Earthquake, should be remembred: Write it not in your Note-books, but in your Memories; Record it not only in your Memories, but engrave it, on your very Hearts; in those *fleshy Tables*, let this visit of the Lord of Hosts be written.

1 Cor. 13.

3.

How great is the Misery of wicked Men, who have their portion in this World and no Treasure but what is laid up upon Earth! Oh how uncertain, how unconstant is their All!

Ps 17. 14.

Match. 6.

19.

Ps 22. 2.

A Treasure laid up upon Earth! How uncertain? When *thief and rust may corrupt*, or *thieves break through and steal*: How unconstant and unconstant! when God hath founded the earth upon the Seas, and established it upon the Floods?

Job 1

If

If your portion ly in Silver and Gold, Oh ! how soon can your riches make themselves Wings and fly away ; and you be no more able to stop them than a Bird upon the Wing, that is as free and unconfined as the Air it flies in ? If your portion lie in Houses (though built with stone and brick) how soon can a fire make them burn as an oven, and the devouring flame feed upon them ; how soon can God with his breath, I mean some stormy Wind overturn them ? If your Estate ly in Land, and though then (Gilly men !) you think it is secure, oh how soon can the Lord of Hosts destroy you and all your substance ? If God doth visit you in Anger, send an Earthquake, of a few hours, Nay, of a few Minutes long your Houses Reel, Totter, and Tumble about your ears ! The Earth may open her Bosom, and you and your Possessions may be buried and entombed together. He that hath not one foot of Land, at such a time, hath as much benefit as he that hath many Acres, a whole Mannour, and many Lordships ; for both of them, the rich Landlord, and the toiling Tenant, make their grave together. The Earth is a firm and solid part of the Creation, but God in a few Minutes can shake and overturn it. Lord ! what a slippery, uncertain and short-lived Happiness have the Men of this World !

3. What, and how great, is the happiness of holy Persons ; and how comfortable may they be, even when God shakes the Heavens, and the Earth too ! An Earthquake, may make an Heart-quake in every impenitent Sinner : (and what a wonder is it it doth not) but the righteous may be bold as a Lyon, and full of Comfort ; when the World is in an hurry without them, all may be quiet and peaceable within : When there is a threatening and terrifying storm without, there may be a sweet and blessed calm within. They who can truly say, God is our refuge and strength, a very present help in trouble ; may boldly say, we will not fear, though

Prov. 23.

Mal. 3. 1.

Prov. 28.

Psal. 45. 1.

Ver. 2. *though the earth be removed, and though the mountains be*
 Ver. 3. *carried into the midst of the Sea ; though the waters thereof*
si fractus *roar and be troubled, though the mountains shake with the*
illabatur *swelling thereof.* The Earth is firm, and the Mountains the
orbis im- most solid and steddly part of it ; and yet God with a
pavidum Touch can make them smoke, shake and tremble ; but e-
serient rui- ven then, (oh who would not be of that happy Number!)
na. Hor. the Lord will be the hope of his people, and the strength of the
Car. Children of Israel. Oh! what is the happiness of Gods peo-
lib. 3. ple, that they have something more lasting and durable,
od. 3. more constant and fix'd than Earth it self ; that they have
 Joel. 3. received, and are Heirs of a Kingdom that cannot be shaken.
 16. It is a Kingdom, men cannot shake, Devils cannot shake,
 Heb. 12. and God will not. This Earth of ours may be hurled hi-
 28. ther and thither ; but heaven (and that's the place where
 Colof. 1. the Believers Happiness is laid up) is firm, permanent, and
 5. remains for ever unshaken. The Walls of yonder City,
 the new Jerusalem that is above cannot Totter, and the
 Foundations shall never be torn up. Oh what Comfort,
 amidst all the Commotions and Concussions that are in this
 lower World, may holy Souls derive from their Title to
 that Kingdom which cannot be shaken ; and at which in a
 little time they shall arrive !

4. How careful should all that have either heard of, or felt
 the late Earthquake be, to improve to Spiritual purposes this
 visit of the Lord of hosts ! It is an evil not to improve the
 Visits of our Fellow-Creatures, of those wise, holy and
 good Men we converse withall ; but it is doubly Criminal,
 not to improve, and get advantage by God's Visits. Per-
 adventure here you will ask me, How should we improve
 it ? I Answer.

1. Would you improve this late Visit of the Lord of
 Hosts ? Then let it confirm and strengthen you in the belief of
 his Power. In these Visits, God gives evident proof of
 his

his Almighty power. It was his hand that formed, and it is his Arm that shakes the Earth; oh how great is his power! and who hath an arm like God! when we see the Earth trembling, and Rocks rending, and Mountains shaking, it is very seasonable to cry out with Admiration, and holy Wonder, oh what a powerful God is this! Doth God shake the earth, then what is it he cannot do? Doth he turn the World upside down, doth he turn the Earth with his Finger, as a door is turned upon its Hinges, and doth this great God, this mighty Lord, want power to crush such a worm, to destroy such a peice of warm and breathing clay as thou art? Oh thou impenitent Sinner, how soon can this mighty Lord God of Hosts, that shakes the Earth, lay thee on a bed of sickness, throw thee into a cold, dark and frightful grave, and hurl thee into an hot, flaming and eternal hell? Dost thou dis-believe the power of God? Do you, even you, oh ye Worms of the Earth think you are a fit Match for God? Do you think he is not able to destroy a whole World of such weak Creatures as you are? Oh think how Mountains shake, the Earth trembles when he doth but look upon them; and believe he can do this, and more than this. You have Ps. 62. 11. heard that power belongs to God; let this late Visit perswade you to believe it, to give a more firm assent to the first Article of your Creed, *I believe in God the Father Almighty*——

2. Would you improve this Visit? *Then let it excite and maintain in you an holy awe, and fear of God.* This naturally follows from what hath been said of Gods power; and from this very Topick our Saviour perswadeth men to fear God, *fear him who is able to cast both body, and soul into Hell.* Mat. 10. 28. And the observation and memory of Gods Judgments should cherish this fear: This made Holy David Psal. 119. 120. cry out, *my flesh trembleth for fear of thee, and I am afraid*

of thy Judgments. Shall the Earth tremble, and shall not Sinners much more? Such Visits as these should fill us with a filial Fear, and an awful dread, of the great God. When God shook the Earth, methinks, he said as to them of old, Jer. 5. 22. *Fear ye not me, saith the Lord, will ye not tremble at my presence?* God shook the Foundations of London, and said, Will ye not fear me O ye Citizens of London, will ye not tremble at my presence? God hath visited the World with one Earthquake after another, and cry'd, O ye Children of Men will ye not fear me? Such amazing and awful Providences as these, should excite and cherish a regular Fear of God. Good God! how sad is it, That the Earth, Mountains, Hills and Rocks, and every thing else should tremble at the Presence of the Lord, and Men should not! Oh Fear God and Sin, more than ever: Fear God, for he is able to destroy; fear Sin, for that, and only that, provokes him to do so.

3. Would you improve this late Visit of the Lord of Hosts? *Then visit your selves, in order to your Repentance and Amendment of Life.* At such a time we should Visit our own Hearts, *search and try our ways*; and this should be in order to our *turning to God.* The Repentance and Reformation of a sinful People, is God's design in punishing; this is his end in thus visiting particular Persons, or whole Societies. What was the Language of the late Earthquake but this? Repent, Repent, O England, Repent. Lord! give us Ears to hear, and Hearts to obey, these loud, solemn, and repeated calls to Repentance. Sin is a Burden, alas! it is a very heavy burden; God himself is prest with and weary to bear it: It maketh the whole Creation groan; it hath lately made the Earth to tremble, and won't you cast it off? Do, for the Lords sake do, or this burden will sink you, not only into the Belly of the Earth, but into the Bowels of Hell too. The Earthquake

quake prepared the Gaoler for Conversion; *it made him* Acts 16.
come trembling to the Apostles, crying out, Sirs, What must I 25.
Do to be Saved? Oh! that this late Earthquake, might put ver. 30.
 you, and many more upon considering with your selves,
 and enquiring of others what you must do to be saved;
 and in order to this, let it put you upon a speedy Repen-
 tance; for God's visit is not answered, without the Sin-
 ners amendment.

Inf. V. Doth the Lord of Hosts sometimes Visit with an
 Earthquake, and hath he of late done so? *Then how heart-*
ly should we bless God, he hath done so no oftner! Oh!
 what thanks and praise is due to the God of Heaven, there
 hath not been a more frequent repetition of this Calami-
 ty? We might have had one Earthquake upon the heels
 of another, shake after shake, till God had shook us and
 our dwellings too into the Dust: But though God hath vi-
 sited *England* with an Earthquake, we are bound (and O
 Sirs call up your Drowsie Souls, and awaken all within
 you) to praise God, this Judgment hath been executed no
 oftner.

An *Earthquake* is a very grievous and sore Evil; an a-
 stonishing and amazing Calamity; an Evil against which
 no Resistance can be made. If a Fire take hold on our
 Houses, we may use means to quench the devouring
 Flame: If a Pestilence be among us, we may do something
 to prevent the Infection: But if an *Earthquake* come, we
 wholly ly at the Mercy of it, and can do nothing to help
 our selves. An *Earthquake* is a Judgment that carries all
 the Ensigns of Horror, and beareth all the frightful Cha-
 racters of dread and Terror. Oh what a Mercy is it they
 have been so rare, and what a Tribute of Thanks is due
 to Heaven? O *England, England!* What a Sacrifice of
 Praise shouldst thou lay on Gods Altar? How heartily
 should we bless God he hath not again and again, often

and frequently visited us with this Judgment, at the thoughts of which we may justly tremble, as the Earth did when God shook it !

Inf. VI. How Affectionately should we praise God, this late Visit of his was so favourable, and had such a mixture of Mercy in it ! Though the Foundations of London shook, they were not overturn'd ; though the Earth quak'd and trembled, she did not open her Mouth to swallow up living Men and Women : Though the Houses reeled, they did not tumble ; though the Walls parted and gaped, they did not fall. Surely our God in the midst of Judgment, remembred mercy ; and we in the midst of our Fears, and dangers should not forget to give Thanks. In this late Dispensation of Providence, you may see both the Severity and Goodness of God. London quak'd and trembled, behold the Severity, London was not swallowed up, behold the Goodness of God. In this Angry and Terrible Visit God hath shewn much Mercy and Goodness, ay, the Riches of his Goodness ; and for this do you bless the Lord, and let all breath praise his holy Name. Now to quicken you to, and in this seasonable Duty, I shall briefly suggest these three Considerations.

1. Consider, *What God had lately done in another place ; I mean in Jamaica.* He Visited them in a terrible manner indeed. His Anger was hot, it burnt like Coals of Fire ; his Arm was strong, and threw down all before him : What Desolations did the Earthquake there make ! Suppose you could with safety have stood by, and seen the Earth moving and shaking, the Houses first reeling to and fro and then sinking : And the frighted Inhabitants almost at their Wits end : The distracted Wife hanging about the Neck of her dear Husband ; the tender Infants hanging on the Breasts of their Mothers, and both ready to drop into the Pit together. Had you seen poor scared Children

dren, running up and down, seeking their Parents; one Friend with their last breath crying to another; help, help, for the Lords sake, help, and all at last; after many fruitless attempts, and vain wishes, tumbling alive into the common Grave! If you had heard their miserable Cries, their doleful groans, and piercing Shrieks; being half buried, and half unburied, would you not have thought *Englands* Mercy a very great Mercy? I am perswaded you would have returned with your Mouths filled with Songs of Praise: Let a Melancholy Phantse represent some of the Terrours of that Visitation; and let a thought of this fill you with thankfulness, and give a sprightly accent to all your Hallelujahs. Oh how should a sober thought of this cause your Sacrifices of Praise to ascend to Heaven in a purer, and brighter Flame!

2. Consider our sins, have deserved as great an overthrow as theirs. When I consider those words of my Saviour, being told by some of the *Galileans*, whose Blood *Pilate* had mingled with their Sacrifices, *Luke* 13. 2. Suppose ye that those *Galileans* were sinners above all the *Galileans*, because they suffered such things? I can hardly perswade my self, they of *Jamaica* were greater Sinners than we in *England*, because they drank deeper of the Cup of trembling than we did. If our Sins are not of the same kind, I am sure they admit of more aggravating Circumstances than theirs. *Londons*, *Englands* Sins are of a more Crimson Colour, and Scarlet Die than *Jamaica's*: If ours should be laid in the ballance of the Sanctuary with theirs, I am afraid the former would weigh down the latter: Oh what a Mercy was it God should shake such a People, and not destroy them! Oh what an instance of Divine goodness was it, that the Earth should tremble under a Company of Atheists, and Scoffers at Religion; Men that question the very being, and deny the Providence of God:

God: Under a Company of Drunkards, and Swearers, Adulterers, and filthy Harlots, Sabbath-breakers, and Hypocritical Worshippers, and not swallow them up! Mercy that is so constant a Friend, to the miserable Creature: And so powerful an Advocate in Gods bosom, mitigated the stroke; and therefore Mercy ought to have the praise.

3. Consider *the easiness of a total destruction*. All things are alike easie to Almighty Power. What is it omnipotence cannot effect? This God can amaze the whole Creation; unhinge the World; shake the Heavens; and rend the Rocks, put universal Nature into a fright; with one turn of his hand, one word of his mouth, one frown of his brow, one glance of his angry Eye; yea, with the smallest breath of his Nostrils; that angry, that mighty God that shook, could with the same touch have overturned the City: By what was done God gave an evident proof of what he could further have done. There is no Mountain stands so strong; but God can shake it: No Foundation so firmly laid, but God can tare it up; no City so well built, but God can, even with the breath of his Nostrils overturn it: It is not Brick and Lime, Walls of Stone, no, nor of Brass neither, can either blunt, or turn back those sharp-pointed Arrows, God shooteth against a sinful people. With one shake God could have levelled all with the Dust. Could God easily and suddenly have destroyed us, and did he not? Could he have enlarged the Commission granted to the Earthquake, and did he not? Were we on the very brink of destruction, and are we not destroyed? Were we intangled in the Snare; and are we yet escaped, and should not a warm thought of this, should not *such a deliverance*

Ez. 5. 13.

as this increase our thankfulness? Let all who have survived

vived this Visitation bless the Lord; and may all praise this good God, not only with their Lips, but in their Lives!

Inf. VII. Doth the Lord of hosts sometimes visit with an Earthquake; and hath he of late done so? Then how loudly doth this visit call upon men, upon the citizens of London; upon you and all the inhabitants of England, to be more frequent in visiting God! When God is visiting us, it is time, time alas! It is high time for us to visit him. Had the Inhabitants of England, the Citizens of London been more frequent in visiting God: They might not have had such a day of Visitation as this was; my meaning is, had they prayed more, they might have been punished less: But (oh what a shame and reproach are we to the Christian Name!) Prayer hath been cast out of many of our Families; and would to God there were not reason to say, out of many of our Closets too: And this among other things called upon God to visit in that terrible and unthought of manner he hath lately done. And now when God visits us with afflictions, We should visit him with Prayer, *Isa. 26. 16.* *Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.* The Rod drove them to a Throne of Grace, and affliction made them pray; ay, and it made them pray earnestly too. Afflictions, fears, and dangers drive many to the Gates of Heaven, who would never come thither before; they are like some morose and ill-natur'd People, who will never visit their friends, but when they stand in need of them. I make no doubt, but during the time of Gods visiting, the terrours of the Earthquake forc't from many, (and perhaps from such as were wont to *restrain Prayer*,) *Job 15. 4.* that short and usual Petition; LORD HAVE MERCY ON US: The shaking and trembling *Earth* caused many to lift up their Eyes to *Heaven*, and implore the Mercy of that

that God that dwellerh there. But now God hath done visiting *them*, I am afraid they have done visiting *him*: Now the Earth hath done trembling, they have done praying, but *my brethren these things ought not so to be*: Our visits should be frequent, and oft repeated. Three things are very wonderful.

1. It is very wonderful, *That the great God will visit us*. God is King of the Universe, sways the Scepter in both Worlds, and exerciseth an unlimited, and uncontrollable Authority, not only over the meaner works of his hands below; but over all the bright and Cœlestial Orders above too. He sits upon a Throne that is encircled with myriads of Holy, Mighty, and Glorious Angels, who minister unto him, and stand before him in the quality and humility of his Servants, ready to receive his Commands, and fly upon Wings to execute them: And doth he visit Man, who is but breathing Dust, a lump of Clay moistned and coloured with Blood? Astonishing kindness!

It is to be admired he will vouchsafe a look, a short glance of his Eye: But that he should make stated visits, and so many of them accents the kindness, and increaseth the wonder. The Royal Psalmist, David, though a King, though he swayed a Scepter, managed a Kingdom, and wore a Crown, could not think of Gods visiting Man without Extasie and Rapture: Though he sat *among the Gods upon earth*; yet he is swallowed up with amazement at the thought of the condescension of the God of Heaven. Lord! (saith he) *When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained; What is man that thou art mindful of him? and the son of man that thou visitest him!* Holy David having studied the Heavens in which Volumes the Power, Wisdom, and Majesty of God are written in Capital Letters, and Golden Characters: Cryes out with admiration,

Lord

Lord what is man that thou visitest him ! How fit are all Gods visits to be the subject of a devout, and silent admiration ! Doth God visit this mean, this contemptible Creature, Man ? Wonderful Grace !

2. It is wonderful *that Men, sinful Men, guilty Men may visit God* : That we are allowed the liberty of making a visit to Heaven : God might scorn us, and our visits too; he might lock up himself in Heaven, and deny access into his Presence to such undutiful, and disloyal Creatures as we have been. This great King, this mighty Lord might not suffer such *dead dogs* as we are to lie at his door. 1 Sam. 24. 14. But (oh condescending goodness !) He invites us to give him a visit ; and the oftner we visit him, the more welcome are we : He blames us for our *seldom*, but he never upbraids us with our *often* visits. Oh who would not visit, and often visit such a God as this ? May Men and Sinners visit the God of Heaven, the High, and the Holy One : Do his Gates continually stand open, and may Indigent Creatures come daily for an Alms ? Invaluable Mercy !

3. It is wonderful, *that Men should be so backward to visit God*. How necessary and excellent ! How sweet and comfortable ! How profitable and advantageous a Duty is this ! To visit God is equally our Duty and Privilege ; while we do so we share with Glorious Angels in that which is the top of their Happiness ; *beholding the face of our Father which is in heaven*. Now, if ever, do Holy and Devout Souls anticipate their future happiness, in partaking of that *fullness of joy* which is in Gods Presence ; and in drinking large draughts of those *rivers of pleasure* that are at his right hand for evermore. How oft have Holy Men come from this Mount with their faces shining ! How oft have they received support under all their burdens, encouragement against their fears, an answer to

E

their

their doubts, and a sufficiency of strength to encounter difficulties, performe Duties, to endure *the fiery trial*, and quench *the fiery darts of the evil one*, to conflict with their Corruptions, and overcome the World! How oft, (even in the time of their visiting) hath God wiped Tears from their weeping Eyes; refresh'd their drooping and revived their fainting Spirits; cleared up their evidences for Heaven, and enabled them to see their Names written there, spoken comfortably to their hearts, assured them of their Covenant Relation to him, and their Interest in his special love and favour! Oh how oft have they come away with their Pardon Sealed, their fears scattered, their mournful complaints hush'd and silenced; their Consciences pacified; and those Clouds that darkned their Souls, disperled with that breath of God; *Son be of good cheer; thy sins be forgiven thee!* How oft, and how heartily have they been welcomed by the Holy and Blessed Trinity, Father, Son, and Spirit! Yet notwithstanding all this, Men will not (oh! fatal degeneracy of Humane Nature) visit God.

Some are Atheistical and Prophane and (hopeless Wretches!) they fall under that black and hellish Character, *God is not in all their thoughts*: Some are ignorant and stupid, without any sense and feeling; and what is their unspeakable Misery, is their voluntary choice too, *to be without God in the world*. Some are voluptuous, given to pleasure: Nay, they carry that Death-mark in their foreheads, written in such legible Characters, *That he that runs may Read, lovers of pleasure, more than lovers of God*: Pleasures charm, and vain delights captivate their Souls; they being *sensual, and having not the Spirit*, are constant Guests in the house of Feasting; but utter strangers in the house of Prayer.

Among the vast multitudes of Men and Women that croud and throng the World; there are some few, who from a principle of a good Education, the *Remains of Natural Light*, and the urgent calls of an *awaken'd Conscience*, do something of this kind; but it is rather out of meer complement, than real Friendship; Thus it is with most; and is it thus indeed? Tremble thou Earth, be astonished O ye Heavens at this, and be ye horribly afraid. How justly may God use that sharp and stinging Expostulation he did of old? O generation, see ye the word of the Lord; Jer. 2.31. have I been a wilderness unto England? a land of darkness? Wherefore say my people, we are lords, we will come no more unto thee? Though Men live altogether upon the Alms of Heaven; yet they seldom visit God, stupendous folly! This late Earthquake should put Men upon visiting God oftner, and when you do, remember to make these two following requests:

1. Pray that God would *visit you*, and all his people in mercy, this was one notable Petition, Holy David, that Man of Prayer put up to God, O visit me with thy salvation! Pf. 106.42. These visits how welcom and blessed, how refreshing and desirable are they! Oh beg of God for more of them! Go to God, and say, Lord, Thou hast visited thy People, O visit them still with thy Salvation! Lord! Let not these visits of thine which are so much for thy Glory, and the Creatures good; be rare and seldom, but frequent and oft repeated.

2. Pray that God would *visit no more in anger*: And methinks when there is so much dread, and terrour in the visits of an angry God, Men should earnestly deprecate them. If God visit with a Plague, Death becomes triumphant, and Men fall *heaps upon heaps* into the Grave. Judg 15.16. If God visit with a Famine, our beauty faileth, our strength consumeth, and the Man becomes a *walking Ghost*.

Ghost before Death turns him into a *Corpse*. If God visit with an Earthquake, Men are at their Wits-end, and this beautiful World is turned into a confused Chaos. O beg of God, *England* may have no more of these terrifying and desolating visits. If you won't pray, the next shake may be your overthrow. If you will not for all this visit God, the Lord of hosts may visit with an Earthquake a second time; and his second visit may carry more dread and terror with it than the first did. Turn the Text into a Prayer, and say, Oh that *England*, Oh that *London* may no more be visited of the Lord of hosts with Thunder and Earthquake! Lord grant it may not, *Amen*.

FINIS.